



# THE SPEAKING TREE

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## CONTEMPLATE

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# The Joke's On You

OSHO explains what Krishna meant when he said that he will keep coming back to help protect the righteous

**S**eeker: In the *Bhagwad Gita*, Krishna says: "I will come into being for the protection of the righteous and for the destruction of the wicked." What does he mean?

**Osho:** 'Protection of the righteous' and 'destruction of the wicked' — both these phrases mean the same. But it is necessary to understand how the wicked are destroyed. How are the wicked finished? Are they destroyed by killing?

### Transform The Wicked

Killing does not destroy the wicked. Krishna knows very well that nothing is killed by killing. The only way to finish a wicked person is to help transform him into a righteous person, into a sage. Killing will never finish him, it will only result in a change of body for him. He will continue to be wicked in his next life. The wicked can come to an end only if they are helped to become righteous. There is no other way.

Krishna also says that he will come back for the protection of the righteous, of the sage. A sage is in need of protection when he ceases to be a sage, when he is a phony sage. How can a sage need protection? When Krishna says he will come for the protection of the righteous, he means to say that when the righteous turn unrighteous, he will come. Only the unrighteous is in need of protection; the righteous man has no such need. Even if Krishna comes, the righteous man will tell him, "Why waste your effort? I am secure in my insecurity." A sage, a righteous person, is the one who is secure in his insecurity, who lives dangerously, who is at ease with danger. A sage is one for whom there is nothing

like insecurity. Why will he need a Krishna or anyone to protect him?

This promise of Krishna's has been widely misunderstood. The so-called righteous man thinks Krishna will come to protect him. But we forget that one who needs protection is not a sage. A sage is his own protection; unprotected, he is protected. And the wicked man thinks that Krishna will come to destroy him. And he is right to think so. Since he is deeply interested in hurting others, is killing others, he is always in fear of being hurt and killed in retribution. But



ARUNDYUTI DAS

ity. The righteous needs to be protected when he is righteous only in name; when his inner spirit ceases to be righteous. This saying is pregnant with deep meaning.

Monks living in temples and monasteries believe that Krishna has a special concern for them; that he will come to their aid whenever they are in trouble. And they derive a kind of gratification from thinking that those who hurt them in any way are wicked, evil. This is the monk's definition of a wicked person, which is wrong. A true sage is one who treats even his tormentor as a friend and not as an enemy. He is not a sage who thinks that his tormentor is wicked, or that he is his enemy. He alone is a sage who has ceased to see anyone as his enemy, not even his persecutor. But the so-called righteous people, who are really unrighteous, gleefully think Krishna is pledged to destroy those who hurt and harass them. For this very reason this saying has received wide attention in this country: it is being chanted like a mantra; it has become a watchword.

But they are not aware that this statement of Krishna makes a great joke of the very monks who gloat over it. It is a satire on them. But the satire is so subtle they fail to see it.

This statement is a profound satire on the so-called sages: it says that a time will come when even sages will need to be protected. Abridged from *Krishna: Man And His Philosophy*; courtesy: Osho International Foundation, [www.osho.com](http://www.osho.com) ■

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### OSHOSPEAK

- 1 The wicked should be helped to become righteous. Killing them is not the solution.
- 2 The righteous don't need Krishna's protection as they are secure; it is the unrighteous who need help
- 3 The sage is one who has ceased to see anyone as his enemy; who treats even his tormentor as friend

no one can really be killed; the wicked man will be reborn as a wicked man. So Krishna is not going to indulge in this kind of foolishness.

The wicked can be eliminated only through righteousness, through spir-